

Targa TIL 6. It was these who seat the red
victory-giving¹

*Vasu** the one son of the three (worlds) ;
they, the
invincible, the immortal, overlook the
abodes of
men.

7. O associated I[^]ASATYAS, come both
of you to
my uplifted glorious praises and my rites, come
to
partake of my offerings.

8. Deities rich in food, when we
solicit your
bounty, that (wealth) which demons cannot
thwart,
— then, helping³ our praise directed to the
east,
come, leaders of rites, worshipped by jA3iAi>Aa:si.

9. Come, VIYU, to our heaven-reaching
sacrifice
with its beautiful hymns of praise ; this bright
Soma
has been kept for thee, poured out upon the
middle
of the straining cloth.⁴

10. The ministrant priest comes⁵ by
the straightest
paths, he brings the oblations for thy
enjoyment;

¹ Elsewhere Sayana explains *jenya* when
connected with *vasu*
v&jetavya, "what is to be conquered or won," cf.
ii. 5. 1, vii.

74. 3 ; here he takes it actively as
jayasddhanam. The St.
Petersb. Dirt, explains it as "edel von
Abkunft, *yewalos*,
acht, wahr."

² Sayana by his explanation *vds&am* seems here
to take *Fasu*
as for *FOSUM*, so. the Sun, as one of the Yasus, as
he adds " they
send him for the dispelling of the darkness of the
three worlds/*
But It would be more natural to take it in its

ordinary meaning
'wealth,'⁷ i.e. gold. "It was these who sent
the red gold
victory-giving," or "the reward of victory."

³ Perhaps rather "inspiring," cf. iv. 6. 1.

⁴ Yajur Teda, 33, 35.

* *i.e.* from the *havirdhdna*, a cart for the Soma.